

# Anpao Kin.

THE DAYBREAK.

"Wankantanhan Anpao kin hiyounhipi."—Luke i:78.

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NO. 6.

**Omniciye Tanka Qon Ekta Anpetu Yamni.**

South Dakota ed Winyan Omniciye Oadetka kin,

Mitakuyepi; Miye kin niyepi owasin ee Minneapolis ekta wai, qa hed Ptaya Wawicaupui econpi qon ehand wamnanpi nitawapi kin ed erpeciciyapi qon he woiyowinkiyi tanka maupui wada ye. South Dakota etanhan wawicaupui kin hena totanhanhan qa tonagnakeca kin tokan oyakapi iyeyayapi kte.

Minneapolis ekta unkihunipi qon ehand mazacanku oinajin wicaxa wakan unkitawapi, qa karnir-opapi, qa Winyan Omniciye opapi, qa hena itkowicakipa ed hipi kin heca ece ojuna sececa, qa Omniciye Tanka unkitawapi kin Minneapolis ekta wana mniciyapi kta e he tuwe qeyax hetanhan sdodyin kta okihi iyececa ye.

Gethsemane Tipi-wakan ekta wakan cekiyapi on Omniciye toka yurdokapi kta he econpi xni mazaxkaxkan oape okise waheshanyan itokab unkihunipi, exa hehantu kex nina wicota ed ahimniciyapi. Kansu itokab unqupi kin hena on wacag timahed unkiyayapi, qeyax, wicota iyecece akipapi kin, unkix eya oiyo-tanke tukted hetanhan bishop owasin owecinhan tina hiyupi qehan wanwicyunyakapi kta unkokihipi takuna iye- unyanpi kta unkokihipi xni; hecetu qeyax wicaxa-wakan South Dakota etanhan hipi kin topa qaix zaptan Tipi-wakan cokaya rein iyotankapi, heced South Dakota etanhanpi kin wanjikji wowanyake waxte qon he wanyakapi epca ye.

B.shop Whipple iye tokaheya wocekiye yawa, qa Nicene Wowicada ihunipi qon ehand owasin ho wanjipina seca Tipi-wakan wicaho tanka ojunakiyapi. Western New York etanhan bishop kin he wahokonwicakiya, "bishop odowan kage sa" eciyapi.

Gethsemane ed wacekiye ayuxtanpi xni itokab Winyan Omniciye mniciyapi kta iyehantu, heced ota unkiyayapi; exa Tipi-wakan wan bishop unkitawapi qa wica ece ojuna, hena ota makoce kin de ed wicaxa iyotan okinihanpi kin hecapi, e he wokiksuye yuha unkiyayapi.

Winyan Omniciye kin St. Mark's omniciye tipi kin he owicaupui, qa taku to- na on tanyan unxkanpi kta iyececa kin hena owasin timahed bdiheya wiyeya unkiwiknakapi kta xkanpi. Nina cante- waxteya wankiciyapi qa napekiciyuzapi kin etanhan on tuwe wanwicayaka kin- han he tiwahe wan okxantamhan akdi wankicikdakapi heca kecin kta iyececa. Unkan awicakehan hececa, exa hena ota he ehand tokaheye rein ite icitkokib na- jinpi. Gethsemane tipi-wakan ed kar- nir-opapi nonpa unma Virginia qa uma West Virginia etanhan, anomakatanhan iyotankapi. Bishop Hare he dehand toktu he? Wancag eya imawangapi. Qa St. Mark's ekta nakun wanji South Dakota ed oyanke wanji on imawanga, qa ake tokeca wanji oyanke tokeca on imawangin kta, ohinni hececa—"Wani- han ka he ekta kokana wanji iyayeunyan- pisdodyaya ye" eyahanpi. Icin hed opapi kin ota South Dakota tanyan sdodyapi, qa hena tipi-wakan qa oadetka ota un- kicicagapi.

Tuesday, Oct. 3rd, he Winyan Omni- ciye taanpetu tanka yawapi kta iyececa hececa ye. Anpetu kin he ed tanye rein waceunhiyapi, qa wawicaupui tanka, qa

oiyokipiye rein wicaxa ota wahokonun- kiyapi qon hena wotanin-wowapi owasin nina oyakapi.

Hihanna rein Christ Tipi-wakan, St. Paul ekta, mniunkiciyapi, tka he ehand winyan ece tipi-wakan ojuna rein unki- yotankapi. Hed wicota rein ob ibdo- tanka icunhan ed yukanpi kin hena eepi xni, tka ee wicota tancan eciyatanhan ed unpi kta okihi xni kin (cantepe qa wa- wicaupui tawapi kin ecena eciyatanhan on ed opapi kin) hena hunr makobdaye qaix canxoka eded ixnaxnana unpi, qaix otonwe taninkinyan ed wicota ob inar- ny rein wowaxi econ xkanpi kin, hunr Alaska ekta owancaya caga qa wa ekna unpi, qa hunr ake Japan qa China ma- koce ektakta anpetu wi iyojanjan qa wanarcarca ota ekna unpi kin hena eepi e wicaweksuya. Unkan tohand wamna- yanpi wakxica mazaska opiye toktkgye wowapi ojuna he mahiyaya qonhand, unkan Niobrara Deanery qa waxicun- koya wawicaupui tawapi kin hed akand ewaknaka qon ehand, toked mikdutinze kte rein wakuwa exa takomni ixtamini- hanpi amau we: icin, wawicaupui kin hena mitawa xni tka ed yukanpi xni kin iye tawapi kex miye erpewicaweciciya, qa Wakantanka wakna-woxnapi tawa kin akand ekn ikapi wanbdakin kta iyo- winmakiyapi kin heon etanhan hemace- ca ye.

He iyohakab winyan ece mazaxkan- xkan wanji waheshanyan kinia cehowasin qa inina rein owecinhan Itanacan Wakna wotapi tawa kin ekta iyayapi, qa hed Iye rea e wawicaupui icupi qon he toke rein obdakini kta owakihi xni ye.

He iyohakab wicorari kuwapi kta mni- ciyapi tka oiyoikiyapi wokdakapi, qa ta- kuku econpi kin hena owasin obdakini kta ecaca omakan xni. Taku wanjina ehake cajebdatin kte. Wicokaya sanpa ehand Bishop Ferguson, hasapa wicaxa, South Africa ed bishop tawapi kin, he ed hi qa he makoce etanhan hasapa hokxina ciscina wan kici hi. Bishop kin hasapa makoce ekta owayawawica- kiyapi sanpa ota yuhapi kta iyececa ke ya unkan hehand hokxina kin taku wanjikji minahanska iapi ed eye xi. qa nina ho waxte on Psalm 2 he wowapi cona eya aya. "Tokeca oyate kin owo- dutatonyan canksipi, qa wicaxa kin ta- kuxni awacini he?" hee. Hehand iye iapi tawa kin ed Itanacan tawocekiye kin eya qa odowan wanji ahiyaya. Hehand Bishop Ferguson tipi kida kin wanji ki- cicagapi kta yuxtanpi unkan heconpi kta e mazaska wikcemna nonpa sanpa zaptan on owicunhiyapi kta niyepi e ke- ciciyapi. Ataya maza-ka kokto topa kicunpi kta keyapi.

Wahehand ptaya wawicaupui wana yawa yuxtanpi unkan mazaska tonake- ca oyakapi unkan ataya kokto wikcemna zaptan sanpa kokto topa (\$54,000.00) he- narca. He naronpi qonhand hunr iwaxtena napekdaskaska ayapi tka Miss Emery heya, wawicaupui kin hena marpiyata Ateunyanpi kin He unqupi kin heon etanhan napekdaskaskapi ee Wakantanka yatan undowanpi kta iye- ceca keya, heced Doxology kin he cante- waxteye rein unkahiyayapi.

Tokata waniyetu yamni ake Ptaya Wawicaupui econpi kinhan he winyan onspewicakiyapi qa Wotanin Waxte aya wicoran econ yewicaxipi kta e he on econpi kta. Wancag he econ unkiyapi waxte: anpetu iyohi he on mazaxana

wanji, qaix wi iyohi kaxpapi wanji he on reyabeunkakapi kinhan heced teri- kin kte xni, unkan wana iyehantu kin- han wamnyanpi tarka rea unkokihipi kte.

MARY B. PEABODY,  
Gen. Sec. Eastern qa Black Hills  
Deaneries.

**C. U Sunkakiciyapi Kin.**

Hekta Sept. 28th, 1895, qon he ehan de bduotanin kta unkan ecamon xni, qe- yax eya dehantu kekex ecamon kta. Eya, tohinna, Crow Creek Agency ed, Brotherhood of Christian Unity unpi kin toked xkanpi kin nayaranpi xni na- ceca on eya dehand ake teca oitanacan unpi kin nayaranpi kta. Tokaheya, President kin he Mr. James Riley e e, qa Vice President kin he James Wil- liams e e, qa Wowapi-kage cin he Melvin Lodge e e, qa Treasurer kin he E. Catching Bear, qa Wm. Slow; hehand Wayazan-awanyakapi kin topapi dena eepi, John Thrownaway qa Tasker Red Hail qa James Rondell qa J. Dog Cloud. Ho, deced Sept. 23th qonhan piunkiyapi.

MELVIN W. LODGE,  
Secretary.

**Cannon Ball Etanhan.**

ANPAO KIN: Ito, koda, woyagcixi kte do. Eya Iyan-Wakagapi ed St. And- rew's Sunkakiciyapi ominiciye wan unpi. Eya wicaxa-wakan qainx hunkayapi ni- capi tka eya wacintankaya unpi. Qa wana dehan tipi-wakan qa nakun woi- dake wanjikji wana Bishop unqupi qa nina pidaunyanpi. Heon sanpa bdihe- unkiyapi. Qa eya wanci taku wanji- kji econ okihi, Unkan hekta Oct. 4, 1893, he ehan Fort Berthold, N. D., ed wotanin waxte aipi. Unkan wicaxa wi- kcemma wicakamnap. Ho, unkan ake Bishop ekta yewicaxi. Hecen wana wi- caxa akezaptan ekta ipi, Sept. 17, 1895, he ehan. Wana Sept. 18, 1895; hehan ob miniciyapi kta icunhan anaunptapi. Ho, oyanke ed itanacan unpi wicoran waxte kin de nina uncinpi kta iyececa. Heon atewicunyanpi kin hena wicoran waxte awauncinpi kta e iyowinunkiya- pi xni kinhan he waxte xni. Ecin de ohinni unkiysuyapi iyececa. Undako- tapi kin on onxikapi qa taku unkoka- rnigapi unkokihipi xni. Heon dehan wowapi wakan kin etanhan rea tanyan waonspeunhiyapi. Hecen de ohinni awacinyan unqonpi iyececa. Unkan oyanke wanji ed wicoran waxte cinpi unkan major kin he anawicapte seca. Heon mix nina icante maxice rea. Ho, tka wowapi wakan kin etanhan wicowo- yake wanji weksuya, Matt. 24; 35, etu; "Marpiya maka ko ihanke kta. tuka mi- oie kin ihanke kte xni." Ho, de weksu- ya unkan ake icante mawaxte rea. Eya tokata wicoran kin de hen un kta ce ecanmi. Heon, mitakodapi, Cannon Ball river, N. D., ed St. Andrew's Sun- kakiciyapi ominiciye wan unqunpi kin ohinni taku ecunqonpi kin owasin waxa- gya ecunqonpi kta e on wocekiye unke- yeciayapi nin ecanmi. Nitakodapi wanji iyotan onxike ree cin he miye.

Napeciyuzapi,  
ALEXANDER OZUYE TAWA.

**Blo Oge Wakpala Etanhan.**

ANPAO KIN; Mitakola lehanl ake taku wanji oblaka wacin. Oglala oyanke kin el Rev. Amos Ross maka owaxpe tinsko- ya awanyake con he itimahel tokin Wo- tanin Waxte kin tokin tankaya icaga

nin ecanmi, na on koxkalaka owancaya omniciye eyaxna econpi kta wacin na wicoran kin he cajebata. Yuncan wa- na ogna inyanke, ca Wakantanka ounki- yapi, na Wotanin Waxte kin sanpa ica- ga nin ecanmi ye lo. Ceunkiciyapi po, mitakolapi, Wakantanka wookihi unqu- pi kte. Ho, hecetu we lo. ANPAO KIN tona kolayayapi qon oyasin napeciyuza- pe lo.

ROBERT WHITE.

**Anpao Kin Wokajuju Nicidapi.**

Tona ANPAO KIN iyacupi kin owasin dehan ANPAO KIN kici wowapi on toked iyakazopi unkoniciyakapi heca koya unnicupi. Kohan unyeciawajupi kta uncinpi kin on heced taninyan unni- cidiapi. Ota yakajujupi kinhan ANPAO KIN hecena kar unkiyapi kta iyececa, tka nibdihecapi xni hantanx okinni January qa February wi kin icunhan ANPAO KIN takuna nicicagapi kta unkokihipi kte xni naceca.

ANPAO KIN.

**Psalm Wanjikji Tohand Yawapi Kta.**

Wocekiye Wowapi piyapi qonhand Psalm odowan kin hena Christian Oma- ka ed anpetu wakanyawapi kin toked- ked kipi iwanyag karnir oyakapi, unkan he on wowasukiye unkiyuxtanpi exa Dakota ota he nahanrein sdodyapi xni naceca. Ecin Wocekiye Wowapi Dako- ta iapi ieska kagapi itahena heconpi da- kax heon hececa. Okodakiciye Wakan kin ed toked dehand woce yake cin he ded ihukuya oyakapi.

1. Advent ed Anpetu-wakan Toka- heya, wakan cekiyapi cana, Psalm yawa- pi kta iyececa kin dena ee:—Hihanna Wacekiyapi, Ps. 8, 50; Rtayetu Waceki- yapi, Ps. 96, 97.

2. Christmas anpetu, Hihanna, 19, 45, 85; Rtayetu, 89, 110, 132.

3. Bakirdayapi, Hihanna, 40, 90; Rtayetu, 65, 103.

4. Epiphany kin, Hihanna, 46, 47, 48; Rtayetu, 72, 117, 135.

5. Christ Tipi-wakan kin ed aipi kin, (St. Mary Witanxna-un Yuskapi Anpetu kin), Hihanna, 20, 86, 87; Rtayetu, 84, 113, 134.

6. Carota Wednesday, Hihanna, 6, 32, 38; Rtayetu, 102, 130, 143.

7. Mary Witanxna-un kin Yaotan- inpi kin, Hihanna, 89; Rtayetu, 131, 132, 138.

8. Friday Waxte kin, Hihanna, 22, 40, 54; Rtayetu, 69, 88.

9. Easter Itokab Rtayetu kin, Hikan- na, 4, 16, 17; Rtayetu, 30, 31.

10. Easter Anpetu kin, Hihanna, 2, 57, 111; Rtayetu, 113, 114, 118.

11. Ascension Anpetu, Hihanna, 8, 15, 21; Rtayetu, 24, 47, 108.

12. Anpetu-wakan Ska kin, Hihanna, 48, 68; Rtayetu, 104, 145.

13. Yamni Anpetu-wakan kin, Hi- hanna, 29, 33; Rtayetu, 93, 97, 150.

14. Christ Yutakecapi kin. (August 6th), Hihanna, 27, 61, 93; Rtayetu, 84, 99, 133.

15. St. Michael qa Oknikde-wakan Owasin Taanpetupi kin, Hihanna, 91, 103; Rtayetu, 34, 148.

16. Wakanpi Owasin Taanpetupi kin, Hihanna, 1, 15, 146; Rtayetu, 112, 121, 149.

Christ tonpi anpetu ikiyena ehand de wandakapi kta naceca. Owasin cante- waxteya napeunniyuzapi. Inonpa hi kte cin on wiyeya unkiyduhapi kin waxteke do.



Okodakiciye Wakan Wiwicawangapi Kin.  
Onxpa I—Christian Wicetakuye.

WOONSPE I.

WOONSPE WICOIE—CAJE.

*Oekde.*—"Woyuha ota hee xni, tka tanyan cajeiyatapi kin he karniga wo." Wicoie Wakan 22; 1.

W. Toked eniciyapi he?

A. N. qaix M.

W. Christian caje duha qa nakun akna-caje wanji duha; akna-caje kin he totanhan duha he?

A. He ate caje qon ee.

W. Christian nicaje kin he tohand nicupi he?

A. Christian makagapi qon he ehand.

W. He tohandtu he?

A. Miniamakaxtanpi qon he ehand.



On-aspeyapi kin sani wicacaje waxte wan aknakapi, qa unma eciyatanhan ojuha wan mazaska ojuna akna yanka. Unm. tukte iyotan tke he? Toka ca he iyotan terika he? Wakantanka he terida heon etanhan. He wowapi wan Wiconi Wowapi eciyapi yuha, unkan he wicacaje heca ojuna. Samuel ciquana, Joseph waxte, Timothy koskanaka, Wowapi Wakan ed on unyawapi kin, qa nakun ota wowapi kin he ed caje owicawapi. Woyuha ota yuhapi kta kuwapi kin eciyatanhan on wicaxa ota tanyan caje-wicayatapi kin toki erpekiyapi, exa tuktekted wicaxa nupin yuhapi heca wanwicunyakapi. Wakantanka Iye cinca tona miniwicakaxtanpi kin owasin caje sdodwicaya qa tawowapi kin ed owicawa. Tona Iye anagoptanpi kta wicadapi xni kin henana caje wicapajujupi. He cinca wacinyepica heca un wo, heced nicaje tawowapi kin ed ohinni un kta.

WANYAKA PO.—Woiwange qa ayuptapi kin ihukuya iapi kitanna hanska kagapi kin hena waonspekiya kin wakanheja kiciyawa, qaix ikecya okiyakin kta.

WOONSPE II.

WOONSPE WICOIE—OKODAKICIYE WAKAN.

*Oekde.*—"Wakantanka tipi kage cin he niyepi." i Kor. 3; 9.

W. Wicacaje kin de tuwe nicu he?

A. Baptisma ed tona Waemiciciyapi kin; he ed Christ ematanhan, Wakantanka cinca, qa marpiya wokiconze kin tawawayain kta, makagapi.

W. Waemiciciyapi ehe cin he on toked yaka he?

A. Tona miye e Wakantanka takuku ecamon kta emiciciyapi kin.

W. Hena tohand takuku ecanon kta keniciciyapi he?

A. Miniamakaxtanpi kin eciyatanhan on Wakantanka ekta amahipi qon he ehand.

W. He ehand Wakantanka taku ecanon he?

A. Christ Okodakiciye Wakan tawa etanhan makaga.

W. Nakun taku ecanon he?

A. Iye cinca teridapi waun kta imacu.

W. Nicu kta keniciye ciquon he taku he?

A. Marpiyata Iye ti kin ekta oyanke wanji.

Ded tipi wan owapi kin he taku tipi he? He taku on kagapi he? Exa Wakantanka tipi tokeca yuha qa he Iye Tipi-wakan Tawa eciya, unkan he inyan on kagapi kin hena wicaxa qa winyan qa wakanheja koya heca. Tipi kin he inyan ciquana kin niye niwanji, qa naku



hokxiyopa otoiyohi miniakaxtanpi eciyatanhan on Wakantanka qupi kin hena koya hecapi, ecin minianicaxtanpi kin eciyatanhan on Christ Okodakiciye Wakan tawa kin ed opaniyanpi dakax heon hececa. Wakantanka tipi tawa kin ed inyan tankinkinyan qa ciquana ko yukan, nakun hunr owanyag waxte xte qa ake hunr hena iyeced waxte xni; exa hena otoiyohi iye oyanke tawa rea ed yanka unkan hena tukte wanji kexa reyab icupi kinhan hetanhan on Okodakiciye Wakan kin iwaxakexni kta. Wakantanka cinca toked econpi kta iyececa kin eced econpi xni kinhan, inyan nasleca qaix bduwahan aya iyececapi. Wakantanka Woniya waxte He inyan kin bduwahan qaix hinrpayapi kte xni okihiwicaya. Maka akan Wakantanka Okodakiciye Wakan tawa kin ed inyan xixica ota yukan, exa Marpiyata Okodakiciye Wakan tawa kin he nina owanyag waxte qa suta qa owotana heca kta. Maka akan Okodakiciye Wakan tawa kin ed Iye ikiyena yaun kta qa ded tanyan wowaxi ecayecan kta e oniciyin kta Christ icekiya wo, heced on Marpiyata Okodakiciye Wakan owanyag waxte tawa kin ed oyanke oyokipi wanji nitawa kta e heon etanhan.

WOONSPE III.

WOONSPE WICOIE—WOKIOIZE.

*Oekde.*—"Wowacinye okicize waxte kin he ed econ wo." i Tim., 6; 12.

W. He ehand Waeniciciyapi kin, niye on taku econpi he?

A. Micaje kin on taku yamni eyapi qa hena eced ecamon kta keyapi. Tokaheya, wakanxica qa toran kin owasin, maka xice cin de ed taku woatakunixin qa wowitan kin, qa wicacerpi etanhan taku woartani cantiheyapi kin owasin erpewayin kta.

W. Taku nicaje on eyapi qa eced ecanon kta keyapi kin hena tonakeca he?

A. Yamni.

W. Taku ecen ecanon kta keyapi tokaheya kin he taku onspeniciya he?

A. Takuku erpewayin kta iyececa yukan he e.

W. Taku erpeyayin kta iyececa kin hena tukte e he?

A. Wakanxica, maka kin qa wocantihye xixica mitawa kin.

W. Erpeyayin kta iyececa eyapi he on toked kapi he?

A. Wakizin kta.

W. Minianicaxtanpi kin eciyatanhan on taku nicagapi he?

A. Christ taakicita.

Wiciteowapi wan ded kagapi kin he taku he? He taku wicoran yuha he? Hekta waniyetu ota qon he ehand akicita mazawakan takuna yuhapi xni tka ee wahukeza qa miwakan hanska yuhapi, qa hayapi wan maza on kagapi heca kicunpi, heced tukted kicizapi ed opapi exa waxakayena ontonwicayapi kta okihi pica kte xni e heon etanhan. Maza wapaha *helmet* eciyapi heca on pa ataya akarpapi, qa sanpa anaicikxinpi kta on isto sani wahacanka ayapi. Tapete wakarpe wanica, ecin akicita wan kicizapi apuxtan qa napa kinhan ktepi exa hecetu dakax. Wicaxayatapi kin ob iyaya, qa wowapetoheca wan on iye tawawicaya yutanin heca owasin wapetogwicatoupi. Christ taakicita henica. Minianicaxtanpi qon he ehan akicita obe ta-

wa kin opaniya, unkan Iye tawaniya yutanin kta on he ehan canicipawega itehu aoniwapi. Nakun on wakokipexni yaun kta e heon ozuye hayapi nicu.

Christ wicaxayatapi nitawa kin He wokicize wicaxa iyeced ecakicicon wo; wakanxica he kipajinyan, he taku xica econniciyin kta kuwa; maka kin de kipajinyan, tohand wakancekiya de kta qaix anpetu iyohi wowapi onspeniciyin kta qaix wowaxi ecanon kta iyecece cin hena isanpahayapi tekteca qaix wanapixkanye heca awacanni kta iyutanninyanpi kinhan; nix niye iyatayena nicipajinyan, tohand taku qeyax etanhan nix onxpa iyotan tanka duha kta yacin, qaix tohand niyate qaix nihun toked econnixipi unkan hena anawicakigoptan xni niyecinka togge ecanon kta yacin kin hehanhand.

Akicita wacinyepica henica kta heced akicita oxpaye tawa kin tohinni erpeya nayajicin kte xni e oniciyin kta Christ icekiya wo.

WOONSPE IV.

WOONSPE WICOIE—WICADA.

*Oekde.*—"Tuwe Wakantanka ed u kin he Wakantanka yukan wicada kta iyececa." Heb., 11; 6.

W. He enand waeniciciyapi kin, niye on taku econpi he?

A. Micaje kin on taku yamni eyapi qa hena eced ecamon kta keyapi. Inonpa kin, Christ wacinyanpi kin taku tonakiya Wicadaya Cajeyatapi kin hena owasin wicawada kta.

W. Waeniciciyapi kin ecanon kta keyapi inonpa kin he taku onspeniciya he?

A. Wicawada kta iyececa.

W. He taku e wicayada kta iyececa he?

A. Christ wacinyanpi kin, taku tonakiya Wicadaya Cajeyatapi kin hena owasin.

W. Christ wacinyanpi kin, taku Wicadaya Cajeyatapi kin hena tukted iye-nyanpi he?

A. Wowicada kin ed.

W. Wowicada kin ed toku tona Wicadaya Cajeyatapi kin hena tonakeca he?

A. Akenonpa.

W. Christ wacinyanpi, taku tona Wicadaya Cajeyatapi kin hena toked wicayada kta iyececa he?

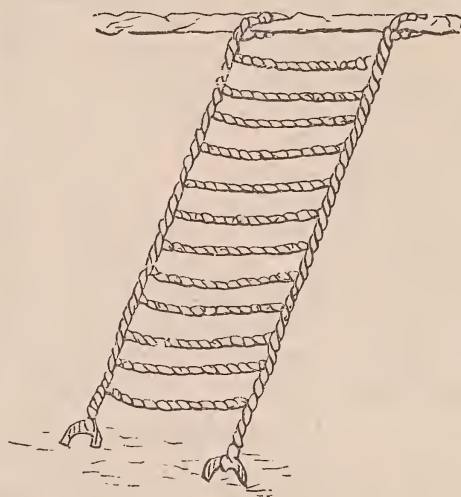
A. Micante kin ataya on.

W. He wicayada kin toked duotanin kta oyakihi he?

A. Mii kin on epin kta owakihi.

W. Qa nakun toked he?

A. Ni waun kin icunhan mioran kin eciyatanhan.



Wata-tanka akan iyadipi haronta on kagapi yuhapi kin, heca wan ded owapi. Iyadipi kin de aiyadipi tonakeca he? Han, akenonpa, qa Wowicada kin ed ixeya taku Wicadaya Cajeyatapi qaix Onxpa akenonpa yukan, Ho, heced iyadipi kin de Christ wacinyanpi kin, taku Wicadaya Cajeyatapi kin hena on takuku onspeunkiyapi kta hecinhan unkiyutapi kta. Wata-tanka wan miniowanca ekta iyaye cinhan, anpetu owaxtecaka qa oxiceca koya iwiyea un kta iyececa. He on taku toktokeca econpi kin, wata ihupa kin iyadipi haronta suta on kagapi heca ed iyakaxkapi wanji ee, qa tukted mir i nina rein kaataja kin on tu-

wena wata owanka akand bosdad najin okihi kta iyecece xni, canna wata-tanka hokxina wanji iyadipi kin ihupa inkpa ikiyena hehanyan adi yexipi, xina watopekiyapi kin hena toked kuwa kta qaix wata itokab toked wanke cin tanyan awicakicibdezin kta e he on etanhan.

Iyadipi kin nina cancan qa tate on kahunhunza exa sutaya oyuspa kinhan hinrpayin kte xni; tka ayuxtan kinhan minin hinrpayin kta.

Okodakiciye Wakan kin he wata-tanka wan iyececa, unkan okna Wowicada suta wan tinsa unkoyuspapi kta e Wakantanka unqupi, wata tanka wicaxa iyadipi tawa tinsa oyuspa kin he iyeced. Wowicada iyadipi kin de on Wahantanka ikiyena unhipi. Wakantanka Iye rea he unkicicagapi dakax heon yupsaka pica xni; tka Wowicada kin he unka-yuxtan kinhan, "woiyokixica wiconi kin de ed minikaataja kin" hena ed minin-untapi kta naceca. Wakantanka cinca tawa kin wicada kta, qa wacantkiyin kta, qa Wowicada kin sutaya oyuspa un kta e okiyin kta.

Wana Wowicada kin ed iyadipi kin aiyadipi otoiyohi on taku Wicadaya Cajeyatapi kin hena unyawapi kta.

WOONSPE V.

WOONSPE WICOIE—ANAGOPTAN.

*Oekde.*—"Nitawoahopecan canku kin okna manimayan ye." Ps. 119; 35.

W. He ehand waeniciciyapi kin, niye on taku econpi he?

A. Micaje kin on taku yamni eyapi qa hena eced ecamon kta keyapi. Iyanmi kin, Wakantanka tawacin wakan qa woahopecan tawa kin hena bduhe kta, qa tohanyan wani kin hehanyan hena okna mawani kta keyapi.

W. Wakantanka tawacin wakan he on toked yaka he?

A. Taku tona ecamon kta cin kin hena owasin.

W. Woahopecan kin tonakeca he?

A. Wikemna.

W. Wakantanka tawacin wakan qa woahopecan tawa kin hena tukted iyeeyaya he?

A. Wowapi Wakan kin ed.

W. Wakantanka tawacin qa woahopecan tawa kin duhe kta he on toked yaka he?

A. Wakantanka toked econ maxi kin eced ecamon wakuwa kta.

W. Wakantanka tawacin qa woahopecan kin okna mayani kta he on toked yaka he?

A. Wani kin hehanyan anpetu iyohi Iye anawegoptan wakuwa kta.

Hokxina wan tehan omani yin kta ded owapi. Otonwe wan tehan, canku okna ye cin ihanke ekta wanunyakapi kin, he ekta ihuni kta cin. Tukted canku opa qon ed canicipawega wan pasdatapi kin he on canku okna yin kta iyececa kin hee e sdodya, cenke ocigayena qa terika exa etan toka xni da. Wowapi ciquana wan yuha, qa toked ca ekde kta iyececa ed onspekiyapi kin, he ijehan wanyaka. Hehan nakun canku kin etanhan icunom iyayin kte xni iwanikdaka, ecin anakotanhana wiwina, qa he ed iyayaye cinhan kdicu kta okihi kte xni kokipa. Otonwe kin ekta ihuni nin ecanni he? He tawowapi kin ed ijehan on yawa, qa ijehan etkiya etonwan, unkan ohanketa ekta ihuni kinhan toked nina rein wiyuxkin kta ecin etkiya mani. Nix eya tehan omani da. Wana idada. Otokahe tanhan idade ciquon canicipawega kin pasdadapi han, ecin minianicaxtanpi qon ehand Wakantanka canku marpiyata otowew owanyag waxte tawa kin iyakdeye cin he okna siha enicikde. Canku kin owotanna qa ocigana; qeyax toked he okna mayani kta, qa toked icunonpatanhan woartani mika rdirdina wanke cin ed nihinrpeyin kte xni onspeniciyin kta e he on Wakantanka Wowapi Wakan nicu, ecin omayani kte cin de he "Tawoahopecan canku kin okna"



## ANPAO KIN.

ANPAO KIN wi iyohina, wiyawapi anpetu tokaheya eca, mazaakdirpeyapi.  
 WI XAKPE on kapi, qa wi iyohina akezeptan (15) aokpani xni, ptaena partapi, wicacaje wanjina eka hiyukiyapi kta cinpi kinhan, icupi kin iyohina kaxpapi wanji (10c) on kajujupi kta.  
 WI XAKPE on kapi, qa wi iyohina wanjina icupi kta cinpi kin, kaxpapi wanji sanm okise (15c) on kajujupi kta.  
 Icupi xni itokab kdajujupi kta.  
 Wowapi askabyapi mazaxana wanji qaix nonpa owapi kin, mazaska eekiya, on ANPAO KIN opeton okilipi kta.  
 Opetonpi kta wowapi hiyukiyapi qaix ed taku oyakapi kta cinpi qa hiyukiyapi ca, wowapi ojula akand dedec owapi kta:—Rev. W. J. Cleveland, Madison, S. D.

### Yawaxteya Cajeyatapi Wowapi Wan.

ANPAO KIN icikoyagunyanpi qa wicoran waxte econ iyounpaxtakapi kta wookili yuha. Okodakiciye-wakan opapi tkaabebea tipi kin, hena iyotan taokiy waxte heca kta. Bixop waun kin eciyatanhan, taku ecamon onxpaxa oyakapi qa taku bduotanin kta wacin kin hena owasin, qa Tipiwa-kan iyaza omawani woyakapi kin hena, qa nakun Okodakiciye-wakan kin wotanin tawa toktokeca ed kagapi kta. Oyate unkitawapi kin owasin ANPAO KIN icupi qa sanm wicaxa tokeca wicagupi in ecanmi. W. H. HARE, Yewicaxipi Bixop.

### Wotanin-waxte Ayapi On Wocakiye.

Anpetu iyohi wicokaya he cin ehan heyapi kta: Wanikiya waxte isto wacantkiya nitawa kdu-gad, canicipawega akan otkeyahan yaun tka qon, maka akan wicaxa unpi kin owasin Niye eka etonwanpi qa niwicayapi nunwe. Amen.  
 Winyan Omniciye oekde onspeiciciyapi kte cin he dee:

“Taku xica ocaje owasin nakicipa po.” 1 Thess. 5; 2.



ecanon kta heon etanhan.

He anpetu otioyohi okna mayani kta; unkan owihanke iyahuni kte cin on ya-ni kin ataya yakdusotin kta; exa he-band Wakantanka otowwe wiyakpa kin ed inica kta, qa hed nina cantewaxteya yaun kta qa otowwe canku oknaka hoxkina qa wicincana nakun ota ob yaxkatin kta.

### WOONSPE VI.

WOONSPE WICOLE—OKIY

Oekde.—“Omakiyapi kin he Itancan kin, marpiya maka ko kaga cin he eci-yatanhan ce” Psalm 121; 2.

W. Waeniciyapi kin ix toked ecanon kta keyapi qon hena eced ecanon qa wicayada kta iyececa yadaka he?

A. Ho, awicakehan; qa Wakantanka omakiye cin on heced ecamon kta. Qa marpiyata Ateunyanpi kin, Jesus Christ Wanikiya unkitawapi eciyatanhan, wowanikiye de ed mico kin on awicakehan wopida ewakiya. Qa Wakantanka to-waxte maqu kta icewakiya, heced to-hanyan wani kin hehanyan he okna waun kta.

W. Wakantanka wokicize ecayecon kta, qa Iye wicayada qa anayagoptan kta, waeniciyapi kin ecanon kta keyapi qon hena niyecinka eced ecanon kta oyakihi he?

A. Hiya, wamaxake xni.

W. Heced taku ecanon kta kenicici-yapi qon dena toked ecanon kta oyakihi kta he?

A. Wakantanka omakiyapi kta.

W. “Ho, awicakehan,” eha, he on toked yaka he?

A. Ho, wicakeye rcin.

W. “Wowanikiye” ehe cin he on toked yaka he?

A. Okokipe wanica oonyanpi.

W. He taku e eciyatanhan on wikope xni oonyanpi ed eniknakapi he?

A. Mini amakaxtanpi qon he e.

W. He tokae Wakantanka wikope xni oonyanpi kin de ed eniknaka he?

A. Jesus Itancan kin miye on ta he-on etanhan.

W. Wakantanka towaxte kin he on toked kapi he?

A. Wakantanka tookiye.

Woonspe ehake kin ed tehan omayani



kta wan nitokab wanka ociciyaka, he yani kin ihuniyan kipi kta, unkan canku okokipe wanin ed eniknakapi kin he anokatanhan wiwina maka rdirdina yu-kan heced epa. Qa tuwena oniciye xni, nixnana canku kin de okna idade cin-han nina terika iyeyayin kta; tka Wa-kantanka, ohini awanniyaka qa ihani-kte cin, He de sdodniciciya unkan ni-hinrpayin kte xni qaix canku icunom wokokipe ekna idanin kte xni tka ee canku kin okna wikoyexniyan yus ani-yin kta e on isto waxaka tawa kin marpiyatadhan kudkiya niciyugata, qa nape waxake xni nitawa Iye nape tawa kin on oniyuspa. Heced oniciyapi kin de he Wakantanka towaxte nicu kin hee. He niye kici wicotakuye tawa kin hee. Wakantanka ohini nape niciyugad un, oniciyapi kta e heon etanhan. Nape nitawa Iye nape kin etanhan iyekcu kinhan, okini canku yaknuni qa tohuni marpiyata iyahuni kte xni naceca; exa hecanon kin on cantenixica, unkan ake nape yecidugate cinhan, He ake yus aniyin kta e ohini wiyeya un heced iye-yayin kta.

Wokicize tanyan ecanon kta e onici-yin kta, Wowicada iyadipi kin sutaya oduspin kta e oniciyapi kta, Iye anaya-goptan kta e oniciyapi kta. Iye nape kin ixta on wandakin kta oyakihi xni, exa Iye ceyakiyapi kta oyakihi, unkan onici-yin kta e on Iye nikiyena un kta.

Iye heced tenirida kin on wopida eya-kiyapi kte xni he?

### WOONSPE VII.

AKTA YAWAPI.

Christian Wicotakuye kin.

W. Okodakiciye Wakan Wiwicawau-gapi kin ed onxpaxa tonakeca he?

A. Zaptan.

W. Onxpaxa tokaheya kin taku eciyapi he?

A. Christian Wicotakuye kin.

W. He on toked kapi he?

A. Miniunakaxtanpi kin eciyatanhan on Wakantanka wowaxte ecaunki-conpi kta keunkeyapi, qa unkiyapi kin Iye anaungoptanpi kta unkekiyapi.

W. Wicotakuye kin de ed iyowajapi kin hena tuwepi he?

A. Tona miniawicakaxtanpi kin he-na owasin.

W. Christian nieje kin okdaka wo.

A. ———

W. Woyuha ota isanpa teridapi kta iyececa kin he taku he?

A. Tanyan cajewicayatapi kta.

W. Wankantanka cinca tawa cajepi kin tukted owa knaka he?

A. Wiconi Wowapi kin ed.

W. Minianicaxtanpi kin eciyatanhan on he taku e ed opaniyanpi he?

A. Christ Okodakiciye Wakan tawa kin.

W. Wakantanka c nca kin hena ta-ku iyececapi he?

A. Wakantanka tipi tawa kin ed in-yan kin hena.

W. Hed oyanke nitawa kin ed, waxte wacinyepica nicagin kte cin He tuwe qa he?

A. Woniya Wakan kin.

W. Minianicaxtanpi qon ehand taku eced ecanon kta keniciciyapi qon toka-heya kin he taku he?

A. Christ taakicita waxte wan iye-ccd, woartani wakizin kta.

W. Eced ecanon kta keniciciyapi inonpa kin he taku he?

A. Wowicada kin he sutaya yus wa-un kta.

W. Wowicada kin he taku iyececa unkeyapi he?

A. Iyadipi wan.

W. Eced ecanon kta keniciciyapi iyamni kin he taku he?

A. Wakantanka tawoahope canku kin he okna mawani kta.

W. Taku kin dena ecanon kta iyece-ca yadaka he?

A. “Ho, awicakehan; qa Wakantanka omakiye cin on eced ecamon kta.”

W. Wakantanka tookiye kin he ta-ku iyececa he?

A. Wicanape waxaka wan, canku marpiyata iyakdeye cin okna yus ama-yan.

WANKAYA PO.—Akta Yawapi kin de hanska sececa kinhan, nonpa kiyuxpeya onspewicakiyapi waxte.

Okolakiciye Wakan Woyaka Tawa Aop-telya Kagapi.

WICOWOYAKE XII.

Omniciye tanka icunhan oxpaye kin. Constantine, Julian, Goths na Vandals Mohammed.

A. D. 361-63. Julian, Wicaxayatapi.

A. D. 395. Roma wokiconze kin. Wi-yohiyanpata na Wiyorpeyata kiyuxpapi.

A. D. 476. Roma wiyorpeyata obaxpe hinrpaya.

A. D. 568. Lombards Italy takpe hi-pi.

A. D. 596. Augustine, Monk kin, England (Xaglaxata yexipi.

A. D. 639. Mohammed wicaxa Pales-tine el unpi.

Nice el omniciye tokaheya mniciyapi kin hetanhan, Constantinople el ixakpe mniciyapi kin hehanyan, omaka opa-winge yamni isanpa. (325-680) Omaka kin lena icunhan, taku ota econpi kin, naix woyakapi eciyatanhan taku ota tanin kin wicole conala on cajeyatepica xni. Constantine taku ehakewapa econ kin, Constantinople, Christian otowwe kage cin ee wanunyakapi. Christian woohola kin he wana owancaya sutaya icagapi, na tohinni yutokan eglepica xni selececa; tka Julian wicaxayatapi tohe inajin omaka A. D. 361 he hehan Christ-ian unpi lila kopeglapi, lakax tanila wo-hola qon piya icaryin kta ca lila xkan. Taku wakanlapi qon wagnawoxnapi kin piya kaga, tipi-wakan aonatagwica-xi, wicaxa-wakan taku tawapi wicaki, na tona wakagapi oholapi unpi kin hena kolawicaye.

Okolakiciye Wakan kin woakinica on wacin akipab un, na anognog kicipajinpi kin on, Julian taku kuwa kin ececu kta seca, tka tehan ni xui na he ohakab wi-caxayatapi tuwa wakagapi oholapi waxtelake cin tanyan un xni.

Omaka opawinge itopa kin el wokoki-pe tokeca icage, icin waziyatanhan wi-caxa ohitika hiyupi, na Rome makoce oxpaye oyasin el yapi na wiyorpeyata oxpaye, Britain, Germany, Italy na Spain ataya el iyayapi. Rome ozuya wowaxake yuha qon wicaxa ohitika kin lena anaptaya yus unpi, tka wana waxa-ke xni ayapi icunhan, lena waxagya hi-yuiciyapi; tokaheya makoce opapun el, na hehan cokabtu iyayapi. Taku kin le caga paha wan wankantanhan hinrpaya na pagmuyan hiyu icunhan taku oyasin ihangye hiyu kin he iyececa iyacinpica. Omaka ota kin icunhan woopo oyasin, wocekiye na wocon iyuha ihangyapi kta sece, na iye wocon na wowicala ta-wapi makoe ataya el kagapi kta.

Tka Wakantanka Iye tokecapi kta hecinhan iglukcan, na wowanikiye on woslolye icupi kta ca yus awicau selece-ca. Ohanketa Okolakiciye kin ohiye-wicaya, exa ozuye wipe kin on xni, tka wowarbala wicoran kin eciyatanhan.

Wicaxa ohitika kin Christian icicaga-pi, tka ignuhela xni, na ecala xni; na wowicake kin iyatayela icupi xni, tka ocib wakagapi wicakapi xni ayuxtanpi, na Christ oholapi.

Wiyorpeyata el waziyatan hiyupi kin on wokokipe icunhan, wiyohiyanpata el wokakiye tokeca icaga. Mohammed wi-coran, woohiye waxaka heca tanin, na peta na miwakan on waihangye, na Ara-bia el na itokan koktopawinge ota to-

waxake ihukuya unwicakiyapi. Omaka A. D. 620 he ehan tokaheya xkanpi.

Mohammed wowicala inajin qon, lila icagin kta kipi. Icin wiyohiyanpata oyatepi kin lehantu nahancin tankaya Okolakiciye towaxake el hiyuwicayapi xni, na tuktel Christian wicoran yuke cin, hel ecinxniyan yanka, na woonspe wicakapi xni eciyatanhan yuhapi. Wi-cakapi xni kin hena liglila kici akinicapi xni, na tuktektel kicizapi na we kicipa-sonpi.

Mohammed wowicala kin he, Wowapi Wakan etanhan wowicake onxpaxa ecin-xniyan awacinpi, na iye Wakantanka wokcan wicaxa heca icila wokiyakapi kecin ko icicahiya, wowicala heca. To-na opapi qon woeye wan, “Wakantanka wanjila, na Mohammed wokcan wicaxa he tawa” eyapi ece. Mohammed te cin ohakab, woeye lila icupi na Persia na Syria optaye naronpi. Ohakab omaka kin el wokcan wicaxa wicake xni opapi kin Judea makoce kin el oyanke wakan kin ataya el yapi, na hena yuzapi na-hancin anawicaptapi xni.

Taku pcelya cajeyatapi kin lena, oma-ka opawinge yamni kin icunhan wanca-gna ecer icage xni, tka iyehan icage na etanhan taku yuataninpi.

Omaka opawinge ixakpe na xakowin kin woiyokixica omaka, wokiconze wana yuxpaxpa hinrpayin kta. Sani eciya-tanhan, Goths, Vandals na Huns tiyepa yujuju kuwapi, na unma eciyatanhan wocekiye wicake xni tanka na waxaka, ozuye owe ota yuhaha on taku tona iko-kab najin kin iyuha naxujin kte rcin. Makoce kin el Okolakiciye on oxpaye-tonon akinicapi, na Roma wicaxa waxa-ke con wana oicahi xni najinpi. Wicaxa ounce, makoce terilapi, na Christian wicoran kin iyuha kul ya selececa, na heon, hekta wicoran (civilization) kin, wokipajin oxpaye nonpa kin, ataya ihangyapi kta seca.

Hececa exa Wakantanka, Mohammed wicoran patag yuza, na wiyorpeyata el unpi kin, taku woonspe teca onspewica-kiya.

Brotherhood of Christian Unity Tawowa-pi Wan.

Mitakola, ANPAO KIN: Taku wanji-gji epin kte lo. Wicaxa itancan kin le on wiwanlakapi kta wacin: The From Congress kin he tuweni taku yuxtanpi kin yutokeca kta okihi xni exax Lakota wicaxa itancanpi qon he tona Tunkan-xilayapita ipi sa qon hena caje owa hi-yeyapi timahel. Ho, hecel taku iyoki-pipi xni qon hena kixicapi okihipi ecanmi ve lo. Hekta Santee Agency etanhan Wotanin Waxte aupi, na Cheyenne Agency eka hiyohi ece e ye lo; na Rosebud Agency hiyohi ece e ye lo; Pine Ridge Agency hiyohi ece e ye lo; Standing Rock Agency hiyohi ece e ye lo; Lower Brule Agency hiyohi ece e ye lo; Crow Creek Agency hiyohi hena he-cetu kin heon lehanl Wotanin Waxte taniya kin he oyate awicaniya yelakax wana lehanl tanyan fcar ayapi, na wa-cinyepica heca yukanpi kin heciyatan St. John 2 21, 22 he iyecel unkoran-yanpi tka. Yuncan ake Santee Agency eka taku itokeca wan on aniyekunpiyapi kta nawaron, yuncan, Oro, ecax epa. Mini-wakan na wacipi kin he hececa ye-lakax oyate Lakota tona Tunkanxilaya-pi makoce el tiyopa yurloke el cokaya unpi kin iyuha wana hanke awicaniya aupi ece e heon wonihinciye awacanmi ye lo. Heon Waxicun icijenaya unpi kin he waxte xni ye lo, epin kte lo. He mix eya he Waxicun ob unpi kin el woonspe tanka waxte icagin kte cin awableza, tka mini-wakan icage cin cow, horse, pigs and chickens and wagon and harness, stove and shoes, shirts, overcoat and pants and scarf, hat, hena oyasin on kolakiciyapi xice cin wicoran waxte kin yuxicin kte lo, heon akiglegle ociciyaka-pi. St. Matt. 24 he ableza ye, mitakola waxte.

Expose the evil one and helps the or to do good—Till we all come in the unity of faith. Eph. 4; 13. Brotherhood of Christian Unity wowapi-kaga itancan he miye, GEORGE WAPAPA, Church of the Ascension, Cheyenne River Agency, S. D.



## THE DAYBREAK.

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### LETTER OF COMMENDATION.

The tendency of THE DAYBREAK is to provoke to good works and to bind us together. It will be a special help to the scattered members of the Church. Besides other Church news, it will contain my official notice and accounts of my Episcopal acts and visitations. I hope our people will take it and circulate it.

W. H. HARE,  
Missionary Bishop.

### CHIEF JOSEPH.

One of the Noblest Figures and Greatest Warriors in Indian History.

One of the noblest figures in Indian history and one of the greatest warriors is the Nez Perce Chief Joseph. In this same year, 1877, he had resisted attempts to put him and his band on the Lapwai reservation in western Idaho and had sought to carry all his people hundreds of miles to Canada. He outran the force that General Howard had on his trail, escaped from Big Hole, where General Gibbon fought him, and again from General Sturgis, who engaged him in the Yellowstone valley. Sturgis had been sent out by Miles, and when the latter, on the evening of Sept. 19, heard what had occurred, he started the same night with all the available force of the Tongue river cantonment to head off Chief Joseph before he should reach the border.

Hard marching brought the command, on the last day of the month, to Joseph's village in the Bear Paw mountains. The heroic attack was resisted with a valor as heroic, and in a short time Captain Hale, Lieutenant Biddle and 22 soldiers were killed and 4 officers and 38 soldiers wounded, among them being Lieutenant Baird of the general's staff. One gallant charge by Captain Carter, with a small body of Fifth infantry, had cost over a third of his command. Promptly varying his plans, therefore, and adapting them to the situation, the general moved up his artillery, and disposed the troops so as to hold the Indians under siege, with escape impossible.

On the sixth day Chief Joseph advanced to surrender. It was a scene for a painter, a typical scene in American history, when this noble looking warrior, facing General Miles, a worthy counterpart in mien and bearing, handed his rifle to his white conqueror, and with impressive dignity pointed to the sun in the heavens, saying, "From where the sun now stands, I fight no more."

General Miles, in announcing the victory, used the terse, significant phrase, "We have had our usual success." His full report described his brave adversaries as "the boldest men and best marksmen of any Indians I have ever encountered," and Chief Joseph as "a man of more sagacity and intelligence than any Indian I have ever met."—George E. Pond in McClure's Magazine.

### An Arctic Rhinoceros.

A gigantic specimen of the arctic rhinoceros has lately been discovered frozen up in an iceberg which stranded at the Lena delta. This specimen was seven feet taller than the largest variety of the rhinoceros of today and was armed with two nose horns, the shortest of which was 3 feet 2 inches in length. The animal doubtless belonged to an antediluvian species of rhinoceros, and his immense size gives some idea of the enormous and terrible beasts which inhabited this planet in the "days when the earth was young." The creature's body was entirely covered with very long, thick hair, which proves that the arctic regions were his natural habitat.—St. Louis Republic.

## A BATTLE OF HORSES.

A FIERCE FIGHT BETWEEN ARM. STEEDS AND WILD ANIMALS.

Equine Passions That Became Fiendish When Fully Aroused—Riderless Cavalry Steeds That Showed the Results of Their Military Training.

Just at sundown, and while we were at supper, a drove of wild horses numbering 88 suddenly emerged from Thatcher's pass and deployed on the level ground of the valley. They had made use of the pass to cross from Climax valley, where grass and water might have failed them or horse hunters had appeared to give them a fright. They emerged from the pass in single file, led by a spotted stallion whose mane reached almost to his knees and whose tail touched the ground when he was at rest. He wasn't as handsome as some of the drove leaders to be met with in the days of the wild horse, but he was yet a king among horses. Of the remainder of the herd about 30 were fine animals. The others would hardly be worth the catching. Three or four were recognized as cavalry horses abandoned on the march, and twice that number had collar marks to prove that they had stamped from some immigrant train.

When clear of the pass, they formed in line and advanced upon us to within a quarter of a mile. We had 75 horses at the lariat pins, and for half an hour we had all we could do to prevent a stampede. The wild horses were finally driven down the valley by two mounted men, but they did not seem to have much fear of us. On the contrary, the leader of the drove exhibited such temper that the men feared they would have to shoot him. It was an hour before our cavalry horses calmed down in the slightest. Every animal seemed enraged at the sight of the free herd, and the captain's Kentucky stallion acted as if possessed by a fiend. He had been doubly fastened at the beginning of the excitement, and later on this proved a fortunate thing. He made the most tremendous efforts to get free, and when at length he realized the futility of further efforts in that direction he uttered shrill screams of rage and lashed out with his heels till no one dared approach him. All night long he stood on his feet pawing and snorting, and the camp sentinels reported the wild horses as hanging about within half a mile of us.

Daylight had come, and the sentinels of the night were coming into camp, when the wild horses rushed into view a mile below us. On the instant we discovered them, and while four-fifths of the men were yet under their blankets the captain's horse uttered a scream which must have been taken as a signal. He reared up, shook his head like an angry lion and freed himself of his halter. In the same instant every other horse in the command secured his liberty. Some pulled up the pins, some worked their heads clear of the straps, and away went the whole drove down the valley. It was not a stampede, as we naturally feared. Even had our animals desired to join the ranks of the free they would have been rebuffed. Our horses were bunched, and in a solid bunch they drove right through the lines of the wild horses and left four of them lying crippled on the grass as they passed. The prairie drove retreated up the valley half a mile and then wheeled about in a single line. When our drove halted and turned, there was a distance of three-quarters of a mile between the combatants. We were ordered to fall in, with a view of advancing up on the wild horses and driving them off, but before we had gotten into line it was too late.

The sight was a wonderful one. The two leaders advanced as if they meant to decide the issue by a fight between them, but when within 40 yards of each other they wheeled and returned to their respective lines. Then we witnessed something which only a cavalryman will credit. Our horses fell into a double line and dressed to the right as perfectly as if a trooper had occupied each saddle, and while we looked the lines suddenly moved forward on a charge. When they swept past us, the

alignment was absolutely perfect, with the captain's horse on the right and leading by about 20 feet. The line of wild horses bent and wavered, but did not break until struck. It was like striking a drumhead with a sledge hammer. I believe that fully 40 horses went down under the shock, but all except five were speedily on their feet again. From this on it was a melee, the whole drove circling around, and each horse baying and kicking and displaying such ferocity as to astonish us. The mob fought past us down the valley and back, and right in front of the camp the climax came. The battle had been raging half an hour, when the spotted stallion hobbled out of it on three legs and bleeding from half a dozen wounds, and that seemed to take the pluck out of his followers. Some ran up the valley and some down, but of the 88 only 57 got away. When the hottest of it was over, we dashed in and secured a horse here and there, and in this manner we finally got hold of the last one, which was the captain's.

Of the 75 only 5 had escaped scot free. Every one of the others had been bitten and kicked, and 12 of them were so crippled as to be worthless. In almost every instance our horses had kicked off both hind shoes, and in some cases the front ones were gone as well. There were 7 dead and 36 crippled horses on that battlefield when hostilities ceased, and of the 57 wild horses which made their escape many were limping badly. Before breaking camp we turned to and put an end to the sufferings of the cripples, and we were not yet in the saddle when a hundred buzzards and a dozen wolves were feasting on the bodies.—Detroit Free Press.

A tough or freshly killed fowl may be made tender by burying in the ground for some hours.

### THE SHREWD GRAY SQUIRREL.

Attending Strictly to Business, He Gets the Better of a Wily Hunter.

"Of course," said a hunter, "everybody knows that when a man with a gun comes along, the gray squirrel goes around on the other side of the tree; he doesn't get killed if he can help it, and he can help himself pretty well. I remember once coming across a gray squirrel up a big oak; he was out on a branch about 40 feet from the ground. He saw me as quick as I did him—quicker, I guess—and when I was ready to fire, he was around on the other side of the branch. This branch was very small, only a mighty little bigger than the squirrel, but he hugged it so close and he was in such perfect line with me that you couldn't see anything of him at all except a little bit of the tip of his tail that was blown out by a strong wind. I blazed away at him and never touched him. Then I went around on the other side of the tree, thinking that possibly I could get a shot at him from there, but as I went one way he went the other, and by the time I had got over on the other side he was on the side I had come from, and in just as perfect line with me as he was at first, and just as safe. I tried him again with just the same result.

"Then I pulled a stake out of a rail fence near by and planted it in the ground on one side of the tree and hung my coat on it, and went myself over on the other side; I thought that possibly I might make the squirrel think there were two men there, or put him in doubt long enough to enable me to get a shot at him, but he never paid the slightest attention to the coat. I don't suppose it would have made any difference to him if I'd opened a clothing store there; he knew the man with the gun, and it was the gun that he was looking out for.

"Well, we dodged around that tree for quite a spell longer. There wasn't any other tree near by that the squirrel could go to, and he knew his only safety lay in sticking to the one he was in, and the way he did stick to it and keep around always on the other side of that branch was something wonderful. I fired five or six shots at him altogether and filled the branch under him half full of shot, but never touched him, and when I thought I had wasted time and ammunition enough, I left him."—New York Sun

### LOCKED UP BY WOODPECKERS.

The Fate of a Ground Owl That Had Taken Possession of Their Home.

Although the woodpecker is industrious, provident and peaceful, he is not to be trifled with or tyrannized over with impunity, as the following incident will show:

A companion and I on an August day pitched our camp at a spring on the table lands of the ridge dividing Ojal from Santa Clara valley. About the spring stands a large grove of live oaks. In one of these not far from the tent door a pair of woodpeckers had for years no doubt made their dwelling place. Somewhat shy of us at first, the birds in a few days paid little attention to our presence. It frequently amused us of a sultry afternoon as we lounged upon the buffalo robes laid on the shaded grass to observe the birds with whose labors the warmth appeared to have little to do.

We had camped there a week or ten days when before daybreak one morning we heard a commotion about the home of our staid neighbors. Our attention was attracted by their shrill outcries and the whir of their wings among the branches overhead. It had no sooner grown light enough to see than we pushed back the flap of the tent door and peered out to ascertain the cause of disturbance.

It soon became apparent that a little tecolote, or ground owl, at the approach of day had taken lodging in the hollow occupied by the woodpeckers, to their consternation. But the return of day brought courage to the rightful owners, and they resolutely set about finding means to eject the invader. They tried bluffing awhile about the only aperture to the hollow tree, but to little purpose, other than to cause the tecolote to peck at them when they appeared to be about to thrust themselves in.

At last, finding that neither threats nor entreaties were likely to be effective, and resolved that if they were to be deprived of their home it would be the last of that tyrannical owl, the woodpeckers brought presently from another part of the grove an oak ball of the size of the aperture, and, driving it tightly into the hole, withdrew to another hollow tree, leaving the bird of prey hermetically sealed up.

After several days, when we started to return to San Buenaventura, the ball was still in the hole, and the woodpeckers, settled in their new home, were going about their business as if there had never been a tecolote.—Portland Press.

### FATHER'S DOMESTIC HEADSHIP.

No Outside Success Will Atone For a Negligence of His Home Responsibilities.

Dr. Charles H. Parkhurst, D. D., in Ladies' Home Journal writes concerning "The Father's Domestic Headship:" While, perforce of ordinary circumstance, the father's duties will hold him considerably apart from the contacts of home life, yet whatever successes he may achieve outside will not atone for any failure on his part to regard his home as the prime sphere of his obligation and the point around which his devotions will cluster in distinguished earnestness and constancy. Whatever he may have achieved in his art, trade, profession or other engagement, the man who stands at the head of a household has been in the broad sense of the term a failure if he has not been a true husband and a wise, strong and devoted father. It cannot be a successful home where the mother looks after the children and the father looks after his business. The most productive services rendered are always personal, and any amount of exertion expended outside in providing for the necessities of the home will not take the place of that tutorial ministry which comes only by the direct and continuous contact of father with child. However complete a woman may be as a mother, there are qualities of character which the father will communicate to his children that the mother will be less able to do as well as less intended to do.

### Knowledge and Money.

Raggs—Some people have more money than they know what to do with.

Taggs—They seem to know what to do with the dimes I ask them for.—Detroit Free Press.